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776 In the fall of the year in which the man said this the people, as
787 usual, went out hunting and the man got lost and was forced to camp out in the wilderness overnight. So he built a fire and sat alongside of it. Suddenly he saw a man coming toward him. As soon as the stranger came up to him he took a seat on the opposite side of the fireplace. Then the stranger said, "I am the one whom you threatened to kick off this earth whenever you met him. You, furthermore, boasted that I could not kill you." Then he pointed his finger in a line with the man's heart. But the man remained seated near the fireplace without moving. Then he did this again, yet the man still remained in his former position. Then the third time he did it and said, "In the center of the heart." The man, however, remained seated just as before. Then the stranger exclaimed, "Who are you anyhow?" and pointed his finger at him. But the man did not move. Then the stranger (Disease-giver) pleaded with the man to die so that it might not be said that he had failed in the "mission" for which he had been created. He promised the man that if he would oblige him and die he could come back to earth again within four days. Finally the man consented. He went home and told his folks that he was going to a certain place to
787 die for the space of four days and that they should, under no con-
775 ditions, go to see him there, for in that case he would surely die. Then he dressed himself in his best clothes and went to the place where he was to meet Disease-giver. (He rested his head against a tree and died.) However, on the third day his wife could not resist the desire to see him, so she went to the place where her husband was leaning against the tree. Then he really died. After his death a red spot was visible upon his forehead.*

Methods of Bringing the Spirits into Relation with Man

785 *Fasting.*—Fasting has been discussed before. There are two things to be remembered in connection with it—first, that it is a method of superinducing a religious feeling; and, secondly, that this religious feeling in turn is bound up with the desire for preserving and perpetuating socio-economic life values. Among the Winnebago the desirability of the conditions superinduced by fasting lay not so much in the emotional pleasure it gave, although this is not to be underestimated, as in the belief which the shamans had developed, that such a state was essential for placing people in a position enabling them to overcome certain crises in life, which it was reasonable to believe might take place.

787 *Mental concentration.*—To the religiously inclined Winnebago the
153 efficacy of a blessing, of a ceremony, etc., depended upon what they

* This is not supposed to be a myth but the real experience of a man named James Redcloud.

1:Radin E-5 (1908-1913) 1923
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called "concentrating one's mind" upon the spirits, upon the details of the ritual, or upon the precise purpose to be accomplished. All other thoughts were to be rigidly excluded, they believed. This was the insistent admonition of the Winnebago elders to the youth who was fasting. He was to center his mind completely on the spirits, for his blessing would be in direct proportion to the power of concentration he was capable of. The Winnebago believed that the relation between man and the spirits was established by this concentration and that no manner of care in ritualistic detail could take its place. Very frequently failure on a warpath or lack of efficacy of a ritual was attributed to the fact that the Indian or Indians had been lacking in the intensity of their "concentration."

Offerings and sacrifices.—The theory of offering and sacrifice held by the Winnebago has been discussed before. To the important deities offerings were made at the great ceremonies. These offerings consisted of tobacco preeminently, buckskins, and whatever the particular spirit was supposed to like. The animal spirits were given their favorite foods—honey to the bear, for instance. Dogs were offered to Disease-giver at the war-bundle feasts. Whether human sacrifices ever existed it is difficult to say. In the tale of *Wegi'cka* a child is offered to Earthmaker, and there is reason to believe that this may represent a survival of human sacrifice.

Tobacco could be offered at any time and was so offered to the various *genii loci* whenever an individual passed their precincts.

Prayers.—For examples of prayers reference must be made to the descriptions of the ceremonies. Among the Winnebago, and doubtless everywhere else, the objects of the prayer are always the socio-economic life values. What in these values is stressed depends upon the ambitions of the individual, and consequently it happens that individuals may pray for abstract blessings or ideal objects, although this is rare. Prayers are undoubtedly always accompanied by a religious feeling when made by the religious man, but frequently become mere formulas in the hands of the lay Indian.

The Folkloristic Concepts

The concept of evil.—It is extremely difficult to understand exactly what the Winnebago concept of evil is. They undoubtedly postulate the existence of evil and they have theoretically a host of evil spirits, the *wa.xpi'ni cicik*. Youths will be warned not to fast at certain times and children will carefully be kept at home after dark for fear of the evil spirits. Yet in spite of all this, no even fairly definite idea of what these evil spirits are and what they look like can be obtained. One almost gets the impression that the notion of evil spirits belongs to an older strata of Winnebago beliefs and that what we find to-day